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Presbyterian Church of South Africa.

OPENING ADDRESS

BY THE

MODERATOR,

The Right Reverend David Russell,

AT THE

NINETEENTH GENERAL ASSEMBLY,

HELD IN

St. Andrew's Church, Durban,

18th September, 1918.

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MODERATOR'S OPENING ADDRESS.

THE CHURCH OF THE NEW ERA.

(Rt. Rev. David Russell, Durban.)

Fathers and Brethren,—My first duty is to thank you most sincerely for the honour which you have conferred upon me in calling me to this high office, an honour which, I can truly say, was as unexpected as it was unsolicited, and, if I may say so without being misunderstood, undesired. As its recognised leaders know, I have never been an Assembly man. True, I had the honour to be one of the small company of men, who founded the Assembly in this building just twenty-one years ago, but since then, I have had but few opportunities of being present at its deliberations. When, therefore, my name appeared as a nominee of two Presbyteries, conscious of my limitations and inexperience I respectfully declined to accept office, but later, stronger representations led me to realise, that the call of the Master of Assemblies might be behind the wishes of my friends, and, as I trust I may humbly say, I am a true servant of the Church of our Lord and Saviour Jesus Christ, I have yielded to your wishes, glad, if in any way I can be of service to the Church of my fathers, my choice and my love.

My next and no less pleasing duty is to extend to you on behalf of our own churches a most cordial welcome to this our beautiful town of Durban, the premier port of South Africa. As one who began his career in young Durban forty-two years ago I am naturally proud of its splendid progress, and I regard it an honour, as it is a pleasure, to give this official welcome to the General Assembly of my own Church. I am sure that I speak for a much larger constituency than our own denomination when I say that, we trust that your visit will be a most enjoyable one, and that you will carry away with you nothing but the happiest impressions of our hospitality. Further, may I add on behalf of St. Andrew's Church that we one and all feel honoured that you meet under our roof, the birth place of the Assembly, and that for the first time in the history of the parent Church of Presbyterianism in Durban its acting minister is called to preside over your deliberations.

If I may refer again to my lack of experience in the ways of the Assembly, and express the strong feeling in my own heart, that I am altogether unfit to follow in the wake of a long line of able predecessors in this Chair, it is to say,

that I am happy at having at my right hand one who, although he declined to hold the reins on this occasion is on the box seat, and well able to coach the driver. Moreover, you will one and all, I feel sure, deal kindly with my shortcomings.

Unhappily we meet again under the clouds of the most terrible war that has ever been inflicted on the human race, by an ambitious, unscrupulous and ruthless power, recognised and denounced by the WORTH of the world as the enemy of mankind. It is not my intention to do more than touch on war topics. Most of us are amateur strategists in these days in the field of politics as in battles, and the opinion of a humble Presbyterian Moderator does not count for much; but this I will say—the longer the struggle continues, the more we know of the spirit which planned and then provoked it, the more intimate we become with the inhuman methods of our now desperate enemies, the more firmly am I persuaded that, when our country reluctantly drew the sword, she only did so under a clear and stern sense of duty to stand by a small and weak country whose liberty she, with Germany and other countries, had pledged herself to maintain, not to speak of acting the neighbour's part to glorious France, which, in honour she was bound to do, and that in continuing the fight for the freedom of the World our Empire has done so with clean hands, and a conscience void of offence towards God and toward mankind.

Furthermore, as a Minister of the Gospel of Peace, I have been able, as I doubt not you have also been, to pray for ultimate and complete victory; knowing well, that, there can be no peace for the rest of the world until Germany and her allies are broken on the wheel of such a defeat as will bring her and them to realise their sin against God, and their crime against humanity, and also to make such reparation as is possible to the nations which she has so cruelly wronged and defiled with her presence.

Since the beginning of the war the Church of Christ has come in for a full share of the world's adverse criticism, some of it deserved, much of it as ungenerous as it is untrue. Christianity it is asserted, has by this war proved itself to be a failure. Some people talk about the Church, as, if, in some mysterious way it could and ought to have prevented the war, not knowing, or conveniently forgetting, that the weapons of our warfare are not carnal, but spiritual. The Church has power, but its power is with God, and in all things it seeks to be entirely subject to His will. The Church is in the world but not of it. Moreover, the world which

knows not God will not brook interference with what it calls its affairs. Let the Church dare to raise its voice against the violation of the laws of the country by those who fatten on the trinity of evil—gambling, drunkenness and impurity —and there is no epithet that the columns of a newspaper will publish that will not be hurled at the head of the offending Church or Minister. In short, it is the old world cry against the Lord, and His annointed, "Let us break their bands asunder, and cast away their cords from us." It is, therefore, I submit, unfair to charge the Church with powerlessness, or failure in a region where power is scornfully denied her.

The Church of Jesus Christ as a whole has accomplished a great and a glorious work since the war began. Her colleges are almost empty, her Ministers have given themselves freely to minister to the needs of the men, not counting their lives dear unto themselves. Not a few have fought, and are fighting in the ranks, a goodly number having laid down their lives and joined the Church triumphant. The Y.M.C.A., which we all gladly recognise as the Manhood of the Church at work among men, has done nobly. The Salvation Army, the Church Army, and other grand units of the Church of the Living God, have covered themselves with a glory as real as those who have so nobly fought for the world's freedom. Who, let me ask, is behind the magnificent work done and being done by the Huts, the Wesley Hall and other organizations which have done so much for the men from Overseas? I know devoted women who in season, and out of season have spent their whole strength for over four years in their labours of love, and they are the very best of the women of all our Churches. Thus, when the facts are known, instead of blame, all fairminded people will praise the Church in the Gate.

The question, however, is not what the Church has done during the war, but what is she going to be, and do when it is over? A great change is coming over the world. Democracy has not only come to stay, it has come to rule, and when eight million men return, and settle down throughout the Empire they will have much to say about its Government. The classes will have to pay all due respect to the masses, and the Church, like every other institution, will have to set its house in order to meet the new situation.

At such a time as this it becomes us, as an important branch of the Church of Christ, to take stock and courageously face facts. Brethren! it is a fact, which there can be no gainsaying, that the Church does not enjoy the confidence of the men of our Empire, and of such countries as

the U.S.A. that it once did. This painful fact was well known to me before, but, it was burnt into my very soul during the Campaign for Men and Religion, which I took part in from Main to California. Here is my point. There are large numbers of men, baptized as children in our Churches, who hold aloof from us; who never worship in the Church of their fathers. Surely it is the bounden duty of all who love God, and the souls of men to find out the reason why, and if the cause is removable, to remove it. No doubt the carnal mind is to-day what it has ever been, "Enmity against God," but that is not to my mind a sufficient explanation of the fact that here in Durban, for example, there are numbers of men, some of them known to me in the old days, as good Church members and workers, who to-day are lost to us. I dare not say that they have become irreligious; the truth is, they are out of sympathy with the Church, in many cases because they think that the Church has no practical sympathy with their Social opinions. Rightly or wrongly, I think wrongly, they feel that the Church is on the side of the rich as against the poor, and of the exploiter of the wage earner; so slowly, perhaps reluctantly, they have slipped out of the visible church, and have been labelled non-church goers. That is fact No. 1. Will this Assembly face it?

Further, Spiritualism has taken her toll from the Church, and Christian Science so called, continues to bite into our line. Then, too, South Africa has become the hunting ground of numerous small Sects and Isms, that instead of trying to convert the heathen and the world, delight to prey upon the organised churches. All this means that the Church has had to stand much of its time on the defensive instead of boldly pushing into the trenches of the enemy. Brethren, a new era is about to dawn upon the world. The boys are coming home. Are they coming back to find things just what they were when they went away? Or are they coming back to a Church with a larger outlook on life, a Church purified by sacrifice, a Church sanctified and cleansed anew in the precious blood of her Lord, a Church prepared, mobilised, clad in the whole armour of God, ready with the sword of the Spirit and with all prayer, to follow the glorious Captain of her Salvation until she becomes more than conqueror, and what He intends her to be by His Grace, the salt of the earth, and the Light of the world?

The Church of this new era must have a Ministry fully equipped for a greater work than it has ever before been called upon to discharge. A ministry not only educated in

all good Theology, Philosophy, Literature, and real Science, but with a perfect knowledge of, and sympathy with, the ever advancing democratic spirit of the age. To the man who knows his Bible this is never a difficult matter, for he knows that the very core of the social teaching of the Prophets of the Old Testament as of Christ, and His Apostles in the New, is summed up in the words of the Master—"Therefore all things, whatsoever ye would that men should do to you, do ye even so to them." More than this, our ministers above all things must be spiritually minded men, who "Seek first the Kingdom of God and His righteousness well knowing that all other things shall be added unto them." They must never be open to the reproach, which, I fear, even the Holy Apostle Paul threw at some of his fellow Apostles, when he wrote—"All men seek their own, none the things that are Jesus Christ's." I feel strongly that the ministry which will rehabilitate the Church in the confidence and love of the people, will consist of consecrated men who will gladly spend and be spent, aye, make themselves living sacrifices for the cause for which the Master poured out His Soul unto death. In addition, our ministers must be men of prayer. I might pass over this point, and take it for granted that a minister must, of course, be such, but I speak from bitter experience, when I say that there is nothing more easy than for a minister to fall into the habit of restraining prayer, the true and only sourse of power with God, and therefore with men. The habit of personal prayerlessness is easily acquired, but when once it has fastened itself on the soul, it is almost impossible to shake it off. Let every minister of our Church become a wrestler, Jacob like, with God, holding on to Him, and to His promise to His servants—"Lo! I am with you always even unto the end," and ours will become a Church—like a vessel meet for the Master's use—a power in the land.

The preachers of the Church of the New Era must have a clear unmistakable message for the soul of the people. Not a new message, but the full, unadulterated message of our Lord and His Apostles. The Bible is up-to-date, and no preacher need go outside of its covers for His message. May I, as one who has preached the message of the Cross in this, and many lands, be permitted to so far take advantage of my position at this time, as to give my testimony to the efficacy of the Gospel to meet the needs of all sorts and conditions of men? Let the truth, as it is in Jesus concerning sin, righteousness, judgment; faith, hope and charity; the fatherhood of God, and the brotherhood of men, be preached, in the power of the Holy Spirit, to the

understanding of the people, and it will never fail to draw convince and convert sinners from the error of their ways I believe, yea I know, that to-day, as much as in any day in the history of the preaching of the Gospel, it is the power of God unto salvation, and that there is no sin, no evil habit, no matter how great its hold may be upon its victim, but can be conquered by the power of the indwelling Spirit of Christ wherever received in a believing soul.

In this New Era Ministers must endeavour to give the people a lead in the study of some doctrines which are exercising many devout minds to-day, and first in order I would place the New Testament teaching on *Our Lord's Second Coming*. I will not presume, in the presence of so many Bible Students, to touch upon the widely differing theories prevailing on this most important subject. Let every man be fully persuaded in his own mind. All that I venture to urge is, that preachers shall give time and study to a doctrine, which has a large place in the word of God. The fact that saintly fathers like the Bonars and many others, whose names are as ointment poured forth in the Church, while differing widely from others, no less saintly and scholarly, gave such prominence to the pre-millenarian view in their fruitful ministry is surely sufficient reason for us to give deep and prayerful study to a subject that is forcing itself upon the minds of a larger number of spiritually minded people in our time.

Once more the Church of the New Era will have to focus her attention upon the havoc wrought in her ranks by spiritualism. Since the commencement of the war many stricken people have sought to obtain light and comfort from this Bible forbidden source. It is impossible to refuse sympathy to those who in this time of awful suffering and sorrow are deeply concerned about the state of their loved ones in the other world. Can we give them help? I think we can. Let our trained students give more attention to the teaching of Scripture on the state of the dead. Let the bereaved become our special care, let them realise that we feel deeply with them and for them, that we have a message of hope from Him who said—"I am the resurrection and the life," and that concerning the sons of Covenants and prayers, we may say with the stricken patriarch, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord," and sure I am, that our people will not go outside their churches for the comfort, which it is the will of God that His bereaved and sorrowing ones should receive in the greatest of all trials. For myself, I may just say that spiritualism has never appealed to me, although I have

read much on the subject by such writers as Russell Wallace, Oliver Lodge and others. I have never been present at one of their meetings. The intelligent Christian who enjoys the presence of the indwelling Spirit in his soul should sternly refuse to enter into fellowship with those who are doing despite to the Spirit of grace.

The inroads made on the Church by the Apostles of what is called Christian Science, point to the necessity for a reconsideration of the attitude of the Church to the doctrine of Divine Healing. I venture to say that no sect has a monopoly in this matter. The only difference is that some have made a special study of and practice mind healing in connection with prayer and faith, and we have mostly, either held aloof, or thrown criticism at their efforts. The rapid growth, the success and increasing influence of this movement suggests this question. Has not the Church been too ready to abdicate her trust as a healing force, not only to socalled Christians, but to real Medical Science? Surely true religion, faith in God and our Lord Jesus Christ ought still to be a power for good to those whose lives are valuable and necessary to their own people, to the Church, and also to Society? And while we take our stand upon entire submission to the WILL of God in sickness as in health, should we not also allow ourselves to be led by the Holy Spirit so that at times we may intervene with the prayer of faith, that we are assured shall save the sick and raise him up? I humbly commend to the serious consideration of my brethren, who must face the new conditions of the New Era, a study of this most important and very practical question.

Now Fathers and Brethren, I am well aware that the questions upon which I have touched, are questions upon which there must be much difference of opinion, but let me assure you that they are put forward in no controversial spirit, but because I feel strongly that my Church should be armed at all points, and train herself in all tactics that under God, shall lead her on to victory.

The Church of the New Era must be a Working Church. To-day, in most of our churches it is the few who do the work. The many, if partners at all, are at best but sleeping partners. A Church should be not merely a religious club, whose members by paying a small, sometimes a very small subscription, and attendance at an occasional Communion service, are entitled to all its privileges. The Church is an Army, the Army of the Living God, and every member ought to be a good soldier of Jesus Christ: a soldier who knows and delights in doing his duty. The response of the nation to the call of King and Country, the

awful sacrifices, frequently made without a murmur against God, has sanctified the whole Empire and exalted it above any period in its glorious history, and shall the Church of Jesus Christ, which He purchased with His own precious blood, come behind in offerings and sacrifice? Surely not. The old challenge of the last of the prophets still holds good —"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The saving of souls is the greatest work, not only of the minister but of the Church as a whole. The minister has been ordained to save souls, and that should ever be his main objective, but our Lord instituted His Church that "This man and that should be born in her." No Church can live long that lives only for itself, a barren Church, like a barren fig tree, is only cumbering the ground.

To this end it is essential that the minister shall be a leader. The history of the Church in the past has been the history of its leaders. It goes without saying, that our Ministers must be earnest students and good scholars, but it is no less true that many a Church has fallen out of the line of march because its Minister was merely a book-worm. One has only to mention the name of Chalmers to show that one can be a great scholar, preacher and pastor, and at the same time be a great Church leader. It is much too often taken for granted that if one means to be a great pulpiteer, he can be nothing else. The glory of the British Army is that its officers lead and cry to their men—come on. Not, as in some armies that we know of, whose officers come last, valiantly crying, go on. And let me just say, as one who has not had the advantages in early life of the splendid training and equipment that nearly all of our brethren have had, and whose work has led him into most of the important pulpits in South Africa, not to speak of other lands, I stand, as I have always stood, for the highest education and the most perfect all round equipment that it is possible to give to the men who are to man our pulpits. If thoughtless people, who speak lightly of what they sneeringly call mere human polish and veneer only knew how hard it is to make full proof of one's ministry with an imperfect training they would cease talking on a subject about which they are incompetent to pronounce judgment.

Personally, I owe much to my old Minister, the late R. M. Gibson, of Partick, who has long since entered into the rest of the servants of God. Few Ministers knew better

how to lead his young men on to higher service for the living God. To fit us for our work he had two classes, one for juniors, the higher for the study of theology of those who showed signs of fitness for preaching the word. At his feet I learned how to handle my tools, to use a tradesman's phrase; he meant me for the work of an Evangelist in the U.P. Church of Scotland, and was rather disappointed that I did not allow my own Church to send me to this country as a Missionary, although, later on, when I was called to St. Andrew's Church, Cape Town, he wrote me saying—"It has been all of God," and I have just to say, that, had it not been for his tactful and skilful leadership and training, under God, I could not have entered the ranks of the Christian ministry.

Against the close of the war, which please God will not be long now, the return of our men, and the larger population which is certain to be attracted to this fair land, our Church must be prepared to lengthen its cords and strengthen its stakes. To do so we shall require a large increase of strong young men for our ministry. Where are we to look for them? To the home country, America, or the other dominions? I sincerely hope not. It will take a long time for all these countries to make up for the men and the time lost through the war. The Dominion of Canada and the Australian Commonwealth are all short of their requirements. Has the time not fully come when we should face, in a practical way, the question of a fully squipped Theological Hall for the Presbyterian Church of South Africa? Frankly, I think this is one of our crying needs, and of equal, if not of greater importance, than any of the schemes of the Church. We aged, and our infirm Ministers, will all get to our graves, not to speak of heaven, comfortably and like good shocks of corn in our season. I think I may say for the old warriors, we will risk that, but we dare not risk a shortfall of well trained, young, and if possible, Colonial born men, to carry on a greater, and shall I not say, a better work than we, the old brigade, have done. In the work of inspiring young men for the ministry we have in the past been lamentably weak. Let each Minister here ask himself the question, how many men have gone into the ministry as the result of mine? And further, how many of us with our limited stipends are in a position to send our sons, when willing to go, to face a long course of study in the homeland? Fortunately an excellent Arts course can be had in this country, and if we were in a position to offer what our Sister Church in Australia offers, a sound theological course, I feel certain that many of our young men,

when stirred, as they frequently are stirred to give themselves to the highest and noblest of all service—the work of the Christian ministry—would respond, like the young prophet of old, saying: "Here am I, send me." Fortunately we have in the ranks of our ministry men well qualified for this work, men who, having borne the burden and heat of the day are no longer fit for the exacting duties of a heavy pastorate, retired or about to retire, as well as younger men upon whom the Church can lay its hands for this all important work. We could fix on some large centre, use for the time some of our Churches that are closed from Sunday to Sunday; part of the time of our students could be given to the work of preaching, thus fitting them at all points for their future work. May I urge upon *this* Assembly that this question brooks no delay. It might well be made a part of the Moderator's message if he is sent to tour the Churches.

The Church of the New Era must carry its message well outside the walls of its own places of worship. If the people will not come to the Church, then the Church must return to its first methods, and go out to the people. In the splendid campaign for men and boys which it was my privilege to take a part in in the United States of America, there was a distinct message to the Churches on what was called "Community Extension," which means preaching the Gospel in every possible place. The open air, workshops and factories at meal times, police stations, tramway and fire brigade hostels, universities, colleges and schools, all made us welcome.

During my two visits to the U.S.A. I preached to thousands of men, many of whom never entered a place of worship. I was astonished as well as delighted with the welcome given to my message. As this was done by about thirty preachers for a period of seven months, you may be able to realise something of the nature of the work accomplished. At every city we were usually accompanied by a party of ministers anxious to see how the work was done. That work has been organised and consolidated, and is being carried on by the Churches under the direction of men who are specialists in the work. In this country we leave most of this class of work to the Salvation Army and the Brethren, God bless them! Are we wise in doing so? Some of you have been on the streets with me before now, and the people thought more of you for it. Be under no misapprehension, brethren. When the people see a man with the garb of the pulpit telling the story of the Cross in the open they are quick to recognise a man about his Master's

business, and they never allow him to stand alone. My old friend, Dr. Andrew Bonar, practically started his Church in Glasgow at the corner of Finneston Street, and the common people heard him gladly, as they always do. It would be an excellent spiritual tonic for most of our Churches on a hot night if they now and again worshipped in the open air, taking no collection, and showing the men of the street that it is not their cash, but their souls that they seek. What would our Lord's Apostles and the early Christians have given had they had the protection which we can enjoy when they carried the Gospel to those who frequently stoned them for their pains.

A subject which has caused much anxiety to all good Church folk is the decline on the part of the manhood of the country in their attendance on the means of grace. In America it was estimated that not more than twenty per cent. of its men were to be found in Church on the Lord's Day. I have no reliable statistics of the Church attendance of men in other countries, but making allowance for the cosmopolitan character of its one hundred million population, America is little, if anything behind the Commonwealth of nations which make up the British Empire. How is the Church to face this problem? Where shall she begin? My answer is at the Morning Service. More and more Ministers must have a strong, attractive message to the boys, and what a theme they have in the Boys of the Bible. Do not spend much of your very spare cash on books for boys. The idylls of the Bible have never been surpassed. By specialising on the Morning Service you will do two things; you will, if you know your business, get hold of the young people, but you will also build up a spiritual Church, for the best and most intellectual Christians like the bread of life broken small. One of the most pressing needs of the Church to-day is Sunday School teachers. We simply must have more of our best laymen to teach our boys and to hold them at that critical time when they begin to think themselves too big for Sunday School. You may sometimes have a lady strong enough for this work, but, as a rule, men are best for adolescent boys. A wholehearted, sensible male teacher who understands and sympathises with boys can do much to save them for Christ and His Church at this stage. I can hardly conceive of a more important or Christlike work for the men of our Churches than doing the work, that we all know is indispensible to the salvation of our boys ere they reach manhood. Here again the leadership of the Minister tells. If he is wide awake, and constantly on the alert to catch those who love God and believes

that "of such is the Kingdom of Heaven," there will soon be no lack of well trained teachers for our schools.

The Church of the New Era must provide work for its members to do in connection with the Church. Some of the American Churches have this slogan: "A job for every man in the Church and every man on the job," but be sure that you give a man a man's job to do; a man who has brains enough to run a town should not be asked to distribute tracts. Don't put a Colonel to work that a private can do, and while we are all members of the body of Christ we cannot all be Ministers, session clerks and treasurers. The Minister or the office-bearer, who will do everything himself, will get everything to do and soon becomes a general servant. "Follow me," said our Lord to His disciples, "and I will make you fishers of men," and the Minister who succeeds in his work is he who most closely follows the methods of his master. Every Minister can be a leader if he is willing to pay the price that leaders like Moses and St. Paul paid. To my younger brethren I pass on this word—Study the art of Christian leadership and be ready to lead be the cost what it may.

The Church of the New Era will, I feel sure, draw a clear line of demarcation between itself and the world. It will decline to use its methods in raising funds, do without its patronage and make it plain that love of the world and love of the Father is not possible in the Kingdom of God. It is absurd to suppose that the Church can convince the world of the sinfulness of sin so long as it now and again stoops to do evil that good may come. That pernicious doctrine is seldom more dangerous than when it comes robed in the garment of patriotism. By all means preach the Gospel to the worldling, but strike hard at his sin, more especially at every form of sin that seeks to lure young people into gambling, which is rapidly leading so many on to destruction.

I will not touch on the question of Union, with other Churches. That is chiefly, I suppose, a question for the experts and statesmen of the Church. Nearly all the Churches have opened their doors to me. I have preached in Anglican Cathedrals, and shown my pictures on the life of our Lord, and told the story of His love, from the manger to the Cross, in a Trappist monastery, and that fact will show just what I think on the subject. The prayer of the Master—that "they all may be one," has always been my prayer for all who love the Lord Jesus Christ in sincerity.

The Church of the New Era must be a Missionary Church. I put this last because missions are the full ripe

fruit of a living Church. Any Church or any member of a Church that has no faith in Missions, has but little faith in Him whose last command to His disciples was—"Go ye unto all the world and preach the Gospel to every creature." What, let us ask ourselves, is the will of God concerning the evangelization of the world? Is it not that all men should be saved, and come to a knowledge of the truth? Do not the prophets declare that ALL the earth shall see the salvation of God? Here in South Africa the Churches are especially called upon to make known the way of salvation to them who sit in heathen darkness. The work in the Providence of God lies to our hand, and woe unto us if we fail in our duty to those for whom Christ died. Our Premier, General Botha, recently declared that the natives outnumber the white by five to one, and we are laying up a legacy of calamity for our children and theirs if we are disobedient to the heavenly vision. We must win the natives for Christ or they will overwhelm us. Had I my work to begin over again it would be given to mission work, and I know whereof I speak.

Early in my career in this country I was led to try my hand at Native Evangelistic work, encouraged to do so by the late Rev. David Rood, of Groutville and his co-worker, Miss Hance, whose book "The Zulu Yesterday and To-day," every lover of missions ought to read. They were members of the American Board of Missions in Natal, and became my Missionary parents, so to speak. I soon saw how the European preacher can supplement the steady work of the Missionary. I saw more. I learnt that one can quicken his own spiritual life and deepen the interest of his people in missions, by a soul-winning campaign among natives, and from that time, over forty years ago, it has been my joy and privilege to help in the reaping where others have sown, so that I have experienced in a practical manner what is meant by "The Sower and the Reaper rejoicing together." Let me suggest that a good way for a Church to help the missionary cause would be to release its minister now and again to help in such a way. It would set his own soul on fire, and he on his return would kindle the sacred fire in the soul of his Church. Every Church ought to have a banner inscribed—"For the Service of the King," on which should be clearly shown the work that it is engaged in to win the world to Christ, and the first place ought to be given to "OUR Missions." But our missionary work must not be confined to the heathen, whose skins are black or brown. There are thousands of white heathens all around requiring as much the converting power of God and His Church as

the others, and far more difficult to reach, and to this difficult task our live members ought to be formed into consecrated bands to recruit for Christ. Individual evangelism should be another of the mottos of the Church of the New Era.

Fathers and Brethren,—As your chosen mouthpiece on this important occasion, I appeal not only to every member of every one of our own Churches, but to the whole Church of God in this land to whom my message may come, to put on her beautiful garments of righteousness, truth, holiness and love, to unfurl the grand old glorious banner of the CROSS, and go forth in God's conquering power, for when she does so she will command the wonder and admiration of an awakened world as it exclaims—"Who is she that looketh forth as the morning? fair as the moon, clear as the sun, and terrible as an army with banners." And the purified Church, conscious of the strength of God and the power of His might will proudly reply in the language of the Psalmist:—

"Walk about Zion and go round,
The high towers thereof tell,
Consider ye her palaces
And mark her bulwarks well;
That ye may tell posterity
For this God doth abide
Our God for evermore; He will
Even unto death us guide."